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of the church's election of a successor to Judas (Acts 1:15-26) and the divine appointment of an added apostle in Paul (Acts, chap. 9), as well as the church's increasing need of leaders in its work, the original sacred limits of the Twelve were not laid aside, and the original strict conception of the term *ἀπόστολος* was not gradually broadened out into a more general one, involving fewer technical qualifications for the office and yet recognizing more generously the practical abilities which might fit the incumbent for the needed service of the church. It is an important question, and might not improperly have been discussed in an excursus.

The exegesis of the epistle is grammatically wholesome and, with the background which is given in the position and personality of the author and the surroundings and religious needs of the readers, must prove very suggestive.

M. W. JACOBUS.

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THE CROSS IN TRADITION, HISTORY, AND ART. By REV. WILLIAM WOOD SEYMOUR. New York and London: G. P. Putnam's Sons, 1898. Pp. xxx + 489. \$7.50.

DIE GESCHICHTE DES KREUZES VOR UND NACH GOLGOTHA. Von FRANZ BÜTTGENBACH. Baden: Verlag von Ign. Schweitzer, 1898. Pp. iv, iii + 96, and frontispiece. M. 1.50.

IN Mr. Seymour's book there are 376 illustrations. The bibliography includes 283 titles in English, Latin, German, and French. The text is given in three parts, and fills 474 large, well-printed, and wide-margined pages.

In Part I the author writes of the cross before the Christian era and in prehistoric times; of types, early forms, uses, and legends of the cross; of the finding of the true cross by Helena and of its traditional history.

In Part II, in twenty chapters, are described altar, reliquary, processional, pectoral, absolution, consecration, spire, gable, standard, memorial, sanctuary, preaching, market, landmark, wayside, street, weeping, mortuary, burial, and churchyard crosses. Numerous illustrations make the text clear.

In Part III the cross is treated as it appears in heraldry, on coins, on banners, and as it has been used in baptism, confirmation, the eucharist, benediction, ordination, prayer, signatures, in touching for the king's evil, and as it has been wielded to break the power of the devil.

The writer seems to have treated his subject from well-nigh every point of view, as it is seen in history, tradition, legend, and superstition ; in archæology, mythology, theology, art, and nature ; among pagans, Jews, and Christians, all the way from the cross in the hieroglyphics in Egypt to the Good-Friday cross buns in England.

The brief and popular treatise by Büttgenbach repeats the familiar story of the discovery of the cross by Helena ; traces its liturgical, symbolical, and devotional place in the Christian church ; describes altar, processional, pectoral, and wayside crosses ; gives examples of its use in art and poetry, and points out the misuse to which it has been put through superstition.

ERI B. HULBERT.

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KREUZ UND GRAB JESU. Kritische Untersuchung der Berichte über die Kreuzauffindung. Von DR. EDUARD MARIA CLOS, Pfarrer und Dekan. Kempten: Verlag der Jos. Kösel'schen Buchhandlung, 1898. Pp. vi + 644. M. 8.

THIS book, from the pen of a Roman Catholic priest, was written to defend a proposition which all Protestants and many Roman Catholics will refuse to believe, or even to consider worth discussion. The proposition is that the visions of Katharina Emmerich were divine revelations designed by God to give his people many details which the Bible omits. In these visions Katharina Emmerich looked back on all the course of sacred history and studied its scenes and characters minutely. She was also accustomed to write down what she saw. Thus her published writings contain descriptions of persons, of actions, of dress, of buildings, of landscapes, mentioned in the Bible, and of a thousand other things about which the devout Christian may reasonably be curious.

She often saw the crucifixion and burial of Christ, and she contemplated the crucifixion with such entire concentration of thought, and such excess of emotion, that she became one of the stigmatists of the Roman Catholic church, and the figure of the cross frequently appeared upon her breast in an exudation of blood. She also counted the paces which separated the cross of Christ from his sepulcher. Her statements concerning the form of the cross and the distance between the cross and the sepulcher differ widely from those of ecclesiastical tradition, and the discrepancy occasioned this book.

The cross was in the form of the letter Y, except that the stem extended upward between the oblique arms. She saw it innumerable